

LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. VI., No. 13.

CHICAGO, ILLINOIS, APRIL 10, E. M. 302. [C. E. 1902.]

WHOLE No. 912

THE PEOPLE.

The people is a beast of muddy brain
That knows not its own force and therefore stands
Loaded with wood and stone; the powerless hands
Of a mere child guide it with bit and rein;
One kick would be enough to break the chain;
But the beast fears, and what the child demands,
It does; nor its own terror understands,
Confused and stupefied by bugbears vain.
Most wonderful! with its own hand it ties
And gags itself—gives itself death and war
For pence doled out by kings from its own store.
Its own are all things between earth and heaven;
But this it knows not; and if one arise
To tell this truth, it kills him unforgiven.

—Campanella.

For the Day and the Hour.

Modesty goes masked.
Love is blind—in one eye.
Truth laughs at jawsmiths.
White paint makes the saint.
Be just—as others are—and fear not.
Jealousy is only the jaundice of love.
Love does not die young unless it is killed.
He who never doubts cannot hope to learn.
Castles in the air tumble with the first gale.
Intuition is the only scholar made without tuition.
Though men forget justice justice never forgets herself.
Special legislation aptly illustrates the lawlessness of law.
Truth and error, though not friends, are sometimes found together.
If you would know others look at yourself; if you would know yourself look at others.
Some day right will have grown strong enough to make might; then look out for changes.
Labor is not the enemy of Capital; the capitalist, or the thief of capital is the bete noir of Labor's aversion.
Truth is never far from home, but though her invitations to call are many, very few take advantage of her offers of hospitality.
What shall we think of those who clamor against "lawless anarchy" in one breath, and in the next shout hurrah for lynchers?
Liberty never fostered a crime, though many have been committed in her name; on the other hand, the acts of slavery are all criminal.

The educators have ever been the martyrs of the world; the apostles of ignorance have not only been enriched, but have won all the honors.

That a white man cannot wrong a dark skinned one is undoubtedly the opinion of those who justify all acts of the civilized against "savages."

Free thought, free speech, and free action are the three graces of progress; lacking one of them, man is hampered, lacking all of them he is dead.

The age of consent should be raised to fifty years for women, they are so incapable of caring for themselves. But what about the age of consent for men; why are they not protected?

Stealing is honorable when very large sums are taken, but if the theft fall below, say a hundred thousand dollars, the act is quite reprehensible. To steal fifty dollars is the greatest of crimes.

God is love, say some well-meaning souls; Love is God, is the per contra of poetic and sympathetic spirits. If Love is not God, whatever else may be said, it certainly is not his fault that he is not.

Virtue is its own reward; and that is perhaps the reason why so few appear to care for virtue. It is not current coin, and cannot be exchanged for other desirable commodities. Who started the demand?

Vice Societies are fitly named; by fostering ignorance of what is universal almost, vice, they at once excite curiosity, pruriency, fear of not being able to resist, and actual weakness of will. They foster vice.

We are promised that it will soon be a crime to kill a president. It is a crime to kill any man, except in self defense; but why it should be less a crime to kill a representative of the bone and sinew of the land than to kill a representative of wealth and power the oracles do not tell.

Mrs. Grundy is growing old; her age and general decrepitude have led her to announce that she desires to instruct several thousand more people in her arts at once, as the constantly increasing number of scandals in high life put too great a strain on those who are already assisting her. Only the virtuous need apply for lessons.

Rockefeller and religion; rapacity and righteousness; robbery and redemption; how strangely they read together. But we must remember that all things are possible with G—Rockefeller, and that smoothness enough to harmonize opposites ought to be numbered among the assets of one who controls so much oil. John D. Rockefeller is a "good" man.

While the Post Office was being used to suppress journals of certain kinds we did not hear so much from the stateists, mis-called socialists, about the transcendent beauty of Government control of mails. Good! Now the stateists have one thing

more to learn, and that is, how they themselves would treat the advocates of ideas unlike their own if they controlled the Government. Selah.

IRONICUS.

Snap Shots.

BY C. L. JAMES.

Since the middle of December I have been in no physical condition to write anything, or I should have attempted sooner a few observations on some articles in Lucifer.

R. B. Kerr thinks Proudhon's philosophy consists merely in giving old things new names—calling punishment "protection," criminals "lunatics," property "possession," fighting "restraintment," &c., &c. The criticism is perfectly just for that metaphysical individualism which would be easy to prove much older than Proudhon. But, even in daring to call his ideal "Anarchy," Proudhon surely did something much beyond baptizing those institutions he is commonly thought to have attacked. He expressed, in this one word, a very grave doubt of their utility; which must make all his followers not favor them under any name, but at the very least seek their reduction to a minimum. For example, do Anarchists hold that "criminals," under the name of "lunatics," must be "restrained," instead of "imprisoned" as at present? I trow not. I take it to be Anarchistic doctrine—I am sure it is my own opinion—that there is no advantage in "restraining" any but a very few criminals—the Born Criminals, like Jesse Pomeroy—who would not sensibly increase the population of insane asylums. I am quite prepared to maintain the surely practical, perhaps rather startling, thesis that the pilferer, the professional thief, and the impulsive homicide, are made worse and more mischievous by being locked up. Again, it is not mere verbiage but an opinion decidedly about things that, if no man were enabled by government to hold land out of use, all the evils of "natural monopoly" would cure themselves. As to vigilance committees and the like, they have, in our time and country, however it may have been in mediæval Scotland, one decided recommendation as compared with "the right to use force as a monopoly in the hands of the representatives of the whole people." They are much more easily got rid of. That was proved in California, after they had outlived their usefulness there.

D. Webster Groh assures readers of Lucifer that plenty of water will "destroy," and "rout," and "slay" (see Lucifer 898) any disease whatever. Santiago Walker, M. D., evidently knows that ancient story about washing the negro white. He adds the water may first slay the patient. "That part of doctordom which holds the same relation to medical freedom that the Roman Catholic Church holds to Freethought" knows enough to see at once these advocates of opposing fads are "both right and both wrong."

Notwithstanding the editor's very pronounced encouragement and unequivocal promise of favor in the discussion, no advocates of other "doctordom" have answered what I sent to this number of Lucifer. I was wrong in comparing them to fishes who have no ears. They evidently have used those organs to some purpose. "He that hath ears to hear, let him hear."

But I must except the editor himself. He says I am a pronounced anachronism towards medical reform. I refer him to my second statement in the same number, 898; having there promised never to do more than refer again, until some one attempts refuting it.

If he looks at the fifth of my statements in the same number, he will find all that need be said about the reliability of statistics. "If any one refuses to believe in statistics, without attempting specific refutation, I am afraid he must be given up &c."

Those quotations from regular doctors so often made by others, surely the candor of doctors' candor, and should

silence slurs on that. Some of them, however, are not only candid but sloppy. Dr. Inman intimates that physicians must profit by prolonging sickness! He might just as well have said that a grocer or tinsmith must profit by charging more for his goods than his competitors charge.

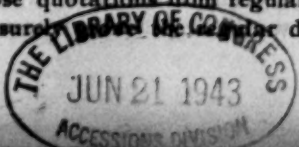
The pith of Robert Mooreholme's criticism on Neo (and Paleo) Malthusianism is that "as a false reason for present prudence it disappears before the argument—that there is plenty for a long time." Like all refuters of Malthusianism, he misunderstands it. Through a considerable portion of the world, men are still eating each other habitually for want of something else to eat. There surely is not plenty for them; neither is exploitation by other men the cause of their hunger—rather the energetic exploitation of cannibalism is all which keeps any of them from starving. Throughout another large part of the world—this American continent e. g.—men do, or lately did, depend for food on the precarious results of the chase. Surely the Indians, with famine about once in three years, neither had plenty nor lacked it because their chiefs were tyrannical. In the vast region of nomadic shepherds, human food, truly, increases faster than men. But unfortunately it also increases faster than food for the sheep; and accordingly the Scythians, till subdued by Russia, were compelled, every generation or thereabouts, to risk their lives in a great war of emigration and plunder. In backward agricultural countries, like India, with its enormous population, famine is very frequent and destructive, not because of tyranny, though that may aggravate the evil, but because millions live on the produce of their own gardens, and a local failure of the crop leaves them no resource to fall back on. It is absurd, then, to say that but for exploitation by landlords &c. there would be plenty. Scarcity is at its worst where there are no landlords. In commercial and manufacturing countries, it may be true, that there would be plenty for the existing population under better economic conditions. But for an indefinite increase of population there would not. A very simple calculation will show that in thirteen centuries—less time than has passed since the fall of the Roman Empire—the progeny of one Adam and Eve would, but for premature deaths, stock the world beyond all possibility of finding food or even space. And those exploitations which supersede such other "positive checks" as cannibalism or famine, are, equally with them, effects, not causes, of this dilemma. The Malthusian doctrine that if "preventive checks" do not restrain population then "positive" will, is no novelty, as Henry George ridiculously said it was. Ages before Malthus—ever since thought was taken for the morrow—every one who took any knew that to have children without considering how to provide for them is imprudent. Malthus only reduced this truth to mathematical formula. It is because men foresee that the increase of population is likely to crowd their children that they engage in war, like the Tartars, or in that new method of conquest which is called speculation. The fundamental exploitation, from which all others proceed, is the exploitation of women by men. The only way to get rid of war, speculation, landlordism, &c. is to get rid of undesired maternity.

REPLY.

Silence is sometimes a sufficient answer to an irrepressible disputant, especially when the demands upon one's time are far in excess of supply. But lest silence be understood as confession of truth of charges, I will briefly notice a few points in the above.

1. If by "unequivocal promise of favor in the discussion" Mr. James means that I promised *special* favor to the "advocates of 'other doctordom'"—thereby giving unfair advantage to the opponents of himself, I respectfully but firmly deny the charge. If he means to say that I refused to grant to himself as much space in the paper as to ALL of his opponents put together the charge is a true indictment. I am a firm believer in "equal rights for all and special privileges to none," and therefore decline to grant to him the space that in fairness belongs to others.

2. While majorities do not always stand for truth the



almost unanimous verdict of Lucifer's readers, so far as heard from, is that C. L. James is a very pronounced "anachronism" in his attitude "towards medical reform," so much so that they think it an unwarrantable waste of Lucifer's space to continue to give him hospitality in his favorite role of special pleader for the fossilized and monopolistic M. Ds.

3. As to the question of "statistics:" It is not by any means necessary always to take up valuable space in giving "specific refutations." General statements are quite sufficient. Like every other department of "history," statistics are notoriously unreliable, as everybody knows, when the pecuniary or other selfish interests of persons, parties or classes, are at stake. Take, for instance, the number of signers to petitions to put "God in the Constitution," or the statistics of political parties before election, or even the sworn statistics of officials after elections. Take the census statistics of rival cities, when old "directories" and even the names on monuments in graveyards are made to swell the grand total! "Figures won't lie," but it is notoriously true that *fingers* as well as tongues will lie, when selfish interests, especially class interests, can be promoted thereby.

4. Yes, to their honor be it said, many "regular doctors" have shown their "candor" by exposing the frauds practised, knowingly or ignorantly, by their brethren. Dr. Inman's statement is unvarnished truth—not "sloppy," as C. L. J. says. To compare the work of the physician to that of the "tinsmith or grocer" is an argument worthy a pettifogger before a petty jury, or demagogue before an unreasoning mob, but scarcely creditable to a sincere enquirer after truth. Not even a "shyster" lawyer has so good opportunities to prolong a case to his own advantage, with perfect safety to himself, as has the medical doctor, and to say that the average practitioner of medicine is proof against temptations of this kind is to assume that human nature is rendered "immune" to sordid influences by a medical diploma. Frauds by the tinner and grocer are comparatively easy of detection. That there are M. Ds. who are above sordid influences of the grosser kind, I readily admit, but O. W. Holmes was eminently in the right when he said there never was a "guild of craftsmen that did not need sharp looking after."

As usual, there is much in Friend James' article that I freely and gladly endorse. The last two sentences of his "Snap Shots" embody a basic truth that cannot be too constantly kept before the public mind and conscience. Upon the general subject, however, of Malthusianism, also of Proudhon's philosophy, I cannot now enter—for reasons stated in recent issues of Lucifer, and having taken more space in this reply than at first intended I shall probably not revert to these matters again for some weeks,—perhaps months.

M. HARMAN.

Criticism of Neo-Malthusian Principles. II.

BY ROBERT MOORESHOLME.

Following are the Neo-Malthusian principles as published by the League:

"1. That population has a constant tendency to increase beyond the means of subsistence.

"2. That the checks which counteract this tendency are resolvable into positive or life destroying and prudential or birth restricting.

"3. That the positive or life destroying checks comprehend the premature death of children and adults by disease, starvation, war and infanticide.

"4. That the prudential or birth restricting check consists in the limitation of offspring by abstention from marriage or by prudence after marriage.

"5. That prolonged abstention from marriage—as advocated by Malthus—is productive of many diseases and of much sexual vice; early marriage, on the contrary, tends to ensure sexual purity, domestic comfort, social happiness and individual health; but it is a grave social offense for men and women to bring into the world more children than they can adequately house, feed, clothe and educate.

"6. That over-population is the most fruitful source of pauperism, ignorance, crime and disease.

"7. That the full and open discussion of the Population

Question is a matter of vital moment to Society and such discussion should be absolutely unfettered by fear of legal penalties."

Comment on Principle 1: The tendency of population to increase is pretty constant; but as to the means of subsistence the most prominent fact is that outside of tropical countries and the primitive conditions of a hunter's life, the increase of subsistence is mainly affected by the hands of man applied with implements and skill to the raw materials of nature. Here, then, is need of assuming that the population has reached a certain point of crowding upon the land, so that there is not enough fairly good land for the two hands of every man to find employment at producing subsistence, or the principle is false, for up to a certain stage in density of population every pair of hands skillfully applied to the land can produce much more than the food to support their owner.

In earlier stages, agricultural population being itself the efficient cause of increase of the means of subsistence, the first principle is a sophism, and should be changed to read that population has a constant tendency to indefinite increase, wherewith the power of producing the means of subsistence has equally an indefinite increase, limited only by suitable land on which such productive power can be exercised.

Principles 2 and 3: The positive checks which counteract the increase of population, thereby destroy two useful hands, producers of food (so long as there is land) for every consuming mouth which they destroy. War destroys able bodied men and capital and thus reduces the productive power of the population even more than it reduces the enumeration.

Principle 5: Society, which shuts the individual out from land lying uncultivated, is not fairly entitled to declare procreation an offense against itself. Shame on the falsehood! Society does not make it an offence for the heirs of privilege to breed offspring whom others' labor will feed. The neo-Malthusian principles are silent on social parasitism and compulsory idleness in the presence of natural resources.

Principle 6: Over population is a fanciful notion. Manchuria, China, is comparatively lacking in population to till the soil. Insecurity for life and earnings or the certainty of being exploited to the verge of starvation is the salient fact in the case.

And now, look at the real reason for personal prudence. It affects woman naturally more than man, of which difference the Malthusians take no account. Whether or not it be true that a human being at twenty years of age can produce with his or her two hands and ordinary intelligence more or less than a comfortable maintenance, and omitting all question of stages of civilization and theories of ultimate applicability of neo-Malthusianism despite the mutual good will and science of mankind, the permanent salient fact is that for many years after its birth a child is dependent for sustenance. From this fact it follows that any individual dependence of adults through society or monopoly must become greatly intensified upon a mother during those years. Hence though it be no social offence to procreate, and though Malthusianism be a sophism, there is an effective individual reason why a thoughtful woman cannot and will not take upon herself burdens which she is not able to bear. Even though she knew that in twenty years her child could make fifty times its support, the argument of facts would be none the less effective now. If the state will not let her support the child and be independent, she has to become dependent and accept a precarious support or else renounce any maternal desire. This is where Malthusianism is a practically useless theory. If true, still it is not the real reason why people should everywhere be prudent. If false, its refutation does not destroy the force of the conclusions at which the neo-Malthusians have arrived for the conduct of individuals, so far as women are concerned.

The rearing of a child is a long expense and the parent's capital is generally limited. Marital exactions being the incidental bonus, the price woman must pay altogether is a sacrifice of personal freedom and dignity year after year quite beyond the reckoning of a cold-blooded and somewhat stupid theory of political economy.

In the above I do not discuss words, but take marriage in the general sense of cohabitation.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Most Powerful of All the Passions.

A friend sends us a marked copy of a very odd-looking little pamphlet called "The Erudite," published at Concord Mass., edited by Albert Lane. The appearance of this magazine and style of the editor remind us of Elbert Hubbard, the "Roycroft," and his "Philistine." The main article of the March "Erudite" is an editorial entitled, "Plain Tales from Concord, with Something of Criticism."

The purpose of these "Plain Tales" is to give answers to the question, "What will a woman do for love?" and the central thought running through the whole essay is outlined in this paragraph:

Another phase of the question is Woman's Love for her child—the Mother's Love—beautiful in its strength, enduring, faithful to the last, courageous enough to baffle all else, deep enough to suffer for its sake, hardships, sacrifice, want. This to me is the love that is greatest, and for its sake the woman is limitless in her willingness and eagerness to do whatever may be necessary for the preservation, comfort and happiness of those who are dearer to her than life itself. It is the love that passeth all understanding, and in its possession the woman towers above the man as Mount Olympus above an ant hill.

The longest "Tale" introduced by Mr. Lane to show what a woman will do for love is given in his own language, as follows:

A Mrs. Elliott, wife of a prosperous farmer in Cadiz, Ohio, found, in the family coachman, an attraction that so appealed to her as to make her forget duty, honor, motherhood and all that should keep her true to those for whom she was supposed to live. She looked upon him as a man who would fill a certain gap in her life: whose love would warm the chill that had come to her. So she left all for him, but to awaken shortly after to her error. Deserted by the man who had led her astray; divorced and despised by the man she had deserted, her mother-love surmounted all else and humbly, penitently she sought the forgiveness of those she had wronged but to find all hearts steeled against her. Her appeal, however, that she might be a member of her former husband's household, was granted, a servant's place being given her, and so this story has come to light.

Mrs. Elliott had thrown herself on her husband's mercy. She told him that he ought to take care of her for the sake of her children. She was ashamed to go anywhere else. She promised to do anything he liked—to work for him, to black his boots, to scrub the floor,

Elliott was still bitter. He thought slowly over her appeal and finally said that he would take her back to his home as a servant.

In return for this treatment she was to agree always to work faithfully as a servant and never to seek to be anything but a servant. She was to be absolutely obedient to him and the children and never to attempt familiarities with any of them. She was to be prepared to obey orders at any time in the

twenty-four hours and never to ask for any evenings off. She was to have no visitors of any kind whatever and never to go away from the farm.

All these hard conditions the poor woman accepted readily. She signed an agreement in which they were embodied and immediately entered upon her new duties.

Her former husband and the children address her as "Mary," while she always says "Sir" to Elliott. The children have been told that they must never speak to her or of her as their mother.

"Mary!" yells Master John, "bring me some more meat at once!"

"Yes, sir," says his mother.

"Mary," cries Miss Margaret, "I want some more pie. You're very slow."

"Yes, Miss Margaret," says the mother. This sort of thing goes on all day long at the Elliott household. The family drudge does all the work that an ordinary mother would do, and all the work than an ordinary servant would do, and yet she does not receive any of the considerations that either mother or servant would. She is expiating her terrible folly.

She gets up at 5 o'clock in the morning and cleans her master's and her children's shoes. Then she lights the fires and does some of the other rough work. She waits on the table at breakfast time and then sees that the children have their rubbers on and their clothes in good condition when they start for school. She is never allowed to say anything unless she is spoken to.

On Sunday Elliott drives the children to church five miles away. The "servant," by special permission, is allowed to go there on foot.

When an old friend of the family calls, one who knew Mrs. Elliott in happier days, the former wife must still act as a servant. She must not show in any way that she recognizes the visitor. This is part of the agreement.

Mrs. Elliott feels that she must submit to every humiliation and sacrifice to atone for the crime she committed. She stands in profound awe of her former husband, a man of cold, silent and inflexible character.

When he was asked how he was able to carry out such a strange arrangement he replied:

"It works very well. I have nothing to complain of. The children are glad to have her round the house. She does more for them than most servants would and then her wages are very little."

* * *

A terrible object lesson truly, of what a woman will do for love. Analyzing the lesson, however, in the light of racial experience, I take the ground that Mrs. Elliott was none the less dominated by mother-love when she ran away with the coachman than when she returned to the old home and willingly became a bond slave to husband and children.

Mother-love includes, embraces, embodies, ALL OTHER love.

When she deserted the husband and children that did did not love her it was because the blind mother-love within her heart told her to seek companionship, mateship, that would enable her to become a real mother. Her womanly instinct told her the life she was then living made it impossible that she could become the mother of loving and lovable children—children that would be an improvement upon herself and the man who might assist her to practicalize motherhood.

That she made a mistake when choosing the coachman was probably not so much the fault of her womanly intuitions as the fault of her wretched environment, and because no other man extended a hand to help her out of the hell of soul-starvation in which she then was living.

A drowning man catches at straws, and a woman drowning in a loveless element, will catch at a LOG—if in the shape of a man.

* * *

As I understand it Mrs. Elliott is not now working for love; at least not for love of her children because she gave them birth. If she loves them at all it is as she would love and work for any motherless child. She is now paying the debt exacted of her by her own falsely educated conscience—her own artificial, anti-natural, standard of purity and

honor, as wife and mother. To the demands of this conventional Moloch she is willing to sacrifice the remaining years of her loveless life.

In summing up his criticism Mr. Lane says: "this poor woman must be judged guiltless because of her atonement." But would she be guilty if she had made no atonement?

Verily I think not.

"Love is of man's life a thing apart; 'tis woman's whole existence," says Byron. Then when love dies all that is womanly dies.

Why then should woman be blamed when, to save her life, she flies from a loveless home, and refuses to return?

WOMAN AND THE HOME.

Speaking of the husband in this case Mr. Lane says, "the man can be judged only by his attitude toward the penitent, forgiveness-pleading woman and in this judgment he appears so brutal and worthlessly inhuman that a warm-hearted loving woman would find life impossible with him."

But the popular standard of morality for woman compels her, in countless thousands of instances to live with just such a man. The home belongs to the man; the husband is the legal head of the family, and when a warm-hearted, loving woman finds she has made a mistake, finds that there is no real love between her husband and herself, the popular and legal code of morality will not permit her to demand an equitable division of the mutually earned property; will not allow a peaceful and mutually desired separation and reorganization of family ties. To mutually desire separation and reconstruction is regarded an offense against public morals, an offense against marital virtue that must be punished by compelling the unhappily mated to live on, to suffer on, and to bring into the world children deprived of their most important birth-right, namely, the right to be BORN OF LOVE!

To condemn a woman to live in unwelcome marital relations is to compel her to become the mother of imbeciles or criminals.

The crime of undesired maternity, of unloving and unloved motherhood, is perhaps the greatest of all crimes. To give life under such conditions is worse than to destroy life.

My central thought on reading the above pitiful story was that Mrs. Elliott is to be commended rather than blamed, for her desertion of a loveless home. Commended and helped instead of cursed, because in being true to the mother instinct (including of course the mating instinct without which motherhood is impossible) she showed herself a TRUE WOMAN.

Mother-love—the instinct of race-reproduction, knows nothing of PRUDENTIAL considerations. When this instinct asserts itself in full force, taking the form of what is called the "grand passion," every other consideration is forgotten. Even the instinct of personal safety, desire for good name, "fear of God and hope of heaven," all, all, are swept away as chaff before the wind, by this all-conquering racial instinct or impulse.

Ella Wheeler—than whom there was never, perhaps, a better interpreter of normal nature—struck it right when she made her heroine to say, "Let me drop down to SWEET HELL, if only in the arms of him I love."

This is the voice of motherhood in its enlarged, its truest, its racial sense, and the woman who has never felt thus has not yet known the FLOWERING stage of perfect womanhood—is not yet fit for the crowning glory of womanhood, the creation of a new human being.

"Every great soul," says Ella Wheeler, "is the product of a great passion, and the reason there are so few great souls is that there are so few great passions. All not thus begotten are illegitimates, bastards!" or words to that effect.

Again says this world-famous "poet of passion"—of normal nature: "Whoever is begotten of pure love is of immaculate conception, and is a 'child of God'—which word is a contraction of GOOD!"

That is to say, no child can be well-born except when mutual love brings the parents together in the most tremendously important act of their lives—the giving life and character to a new human being.

That there may be "infatuations," attractions that do not deserve the name of love, is doubtless true. There are many women and still more men to whose natures true love is impossible; that is, the love that includes and blends the physical, the intellectual and the psychic—simply because there was no such love between their own parents, and hence the necessity for freedom to correct mistakes in choosing companionships when and where the creation of new human beings is a possibility.

Tragedies similar, in all important particulars, to that of the Elliott family are being enacted daily all around us. Every observing woman and man knows of many such. It is only when some unusual or sensational features bring them into public notice, such as the case of the jailer's wife at Pittsburg who liberated a prisoner and escaped with him, a few week's ago, or when a conspicuous example of the stereotyped "Wife-Murder and Suicide" occurs, that such tragedies get an airing in the public prints. As in the matter of abuses under the chattel slave system in the South, a few years ago, it is against "public policy" to say much about the inner working of our conventional marriage system.

In most cases these tragedies are silently endured, silently lived, until death releases the victim; reminding us of Joaquin Miller's poem, "The Bravest Battle that Ever Was Fought"—fought in a "Walled-up Woman's Heart—the woman that would not yield"—would not cry out and let her heart-hunger be known to the unsympathetic public which would, in most cases, only laugh at her folly for letting it be known that she was dying from want of love—the love that is her "whole existence"—the love that is her natural right as much as air and sunshine are her natural right—quite as necessary to the life of the womanly woman.

M. HARMAN.

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The most important editorials are those following the Buffalo tragedy, among them being: The Lesson of the Hour; Sentenced to Die; The Ultimate of Anarchy; Archism vs. Anarchism, The Social Side of Anarchism. Free Unions and Parental Responsibility; Cowardly Murder—McKinley and

Czolgosz; *The Nation's Crime, Anarchy in the Family; and Socialism and Anarchism*. This volume also contains the Anniversary double number of *Lucifer*.

THIRD SERIES, VOL. IV., (1900.)

A few of the many articles contained in this volume are: *The Quintessence of Harmanism*, by R. B. Kerr; *The Ethics of Parentage*, by Victor E. Southworth; *Monogamy and Polygamy*, by Jonathan Mayo Crane; *Free Women and Marriage*, by James F. Morton, Jr.; *Why Novels Stop at the Marriage*; *Anthropology and Monogamy*, by Orford Northcote; *The Cats' Paradise*, by Ercole Zola; *The Guardianship of Children*, by R. B. Kerr; *Equality, not Identity of Women and Men*; *The Rights of the Individual in the Family*, by Mrs. Oscar Beringer; *Women in Greece*, by C. L. James; *Marriage in Mexico*, by Santiago Walker; *Marriage in France*, by R. B. Kerr; *Importance of Womanhood and Motherhood*, by Eliza Burt Gamble; *The Poet Shelley on Marriage*, by Jay Chaapel; and *Love Laughs at Locksmiths*, by Ethelyn Leslie Huston.

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Of the articles in this volume, as in the others, it is hard to choose which are most worthy of mention; but a few are: *Is Woman Man's Superior?* by Kate Austin; *The Logic of Chivalry*, by R. B. Kerr; *Wife and Prostitute*, by James F. Morton, Jr.; *A Pen-Picture—The Good Young "Old Man" Meets a Wicked "New Woman,"* by Lillian Harman; *Parnell—The Victim of England's Hypocrisy*, by D. N. Swift; *Darwin, Weisman, and Harman*, by R. B. Kerr; *The Wine-Press*, by Olive Schreiner; *Medical Ethics as Related to Abortion and Prevention*, by E. C. Walker; *Great Women of the Past*, by Dora F. Kerr; *The Minister and the Women*, by Dora F. Kerr; *Men, Women, and Love*, by M. Florence Johnson; *Catherine the Great*, by C. L. James; *Some Trials Incident to Transition*, by Giottó; *Mary Shelley*, by C. L. James; *The Regeneration of Society*, by Lillian Harman; *Ayesha*, by C. L. James; *The Race Question*, by Lillian Harman; *Theodora*, by C. L. James; *Irene of Constantinople*, by C. L. James; *Woman and Home in Freedom*, by Lillian Harman; *What Sometimes Becomes of the Children*, by M. Florence Johnson; *A Traveler's Tale*, by R. B. Kerr; *Margaret of Navarre*, by C. L. James; *Catherine de' Medici*, by C. L. James; and *The Couvade*, by J. M. Crane.

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The Slave of a Slave.

One December evening the Tomboy was "punging" home after dark. It had been snowing all day long—one of those gentle clinging storms; lampposts and houses, the old church steeple—each common object, all touched with snow, loomed beautifully unfamiliar; but now, only a few last flakes glinted in the lamplight, and the white quiet streets were growing lively again. Boys and men were out with shovels, eager for the job of clearing a sidewalk, and sleighs ran easily along.

The Tomboy jumped off the back of a pung with a good-night to the obliging driver, and plunged down a side street which led to a poor quarter of the town. She made deep tracks with her new rubber boots and scooped up the snow for balls. Away they flew, hitting fence and lamppost, cross old gentleman's neck, anything for a target, till suddenly she stopped with a half-made ball in her hand; for there before her on the sidewalk was a woman shoveling—a woman in a calico dress, trying to keep a thin shawl about her shoulders while she

scraped the snow into the gutter. The light from a street lamp fell on one of those quenched young faces, not uncommon in that part of the town. The Tomboy had seen it often at the window. "What are you doing that for?" she asked.

"I want to get it done before my man comes home," answered the woman dully.

"Well, you go into the house and get warm, and I'll do it," said the child, impulsively seizing the shovel.

After a feeble resistance the woman let go the handle and went indoors, looking back doubtfully; but the sturdy little girl, with the compelling dark eyes, began to cut the snow in neat blocks and toss them far into the street as she had seen men do. Her cheeks grew warm and rosy as her red tam o' shanter, and so did her strong little hands, until she was obliged to stop a minute and pull off her wet mittens. Just then she felt someone looking at her, and turning quickly, saw a man near the doorstep—a big red-faced man in woolen sweater and warm overcoat, carrying a dinner pail and smelling of whiskey. He was eying her curiously, but as soon as she saw him he went into the house without a word.

Presently the woman appeared, distressed and flurried. She put a nickel in the Tomboy's hand, saying: "My man told me to give you this."

"You keep it," returned the child. "But don't let him know," she cautioned.

The woman's cold fingers shut greedily over the bit of money; she and the Tomboy were very close together now, and the child questioned passionately: "Why don't you run away from him? I would."

"I can't," the woman faltered. "There's the baby; he's ailin'—and I ain't very strong yet. Besides, I can't find work. And he says he'd take the baby." Then, as if afraid of what she had uttered, the woman shrank within; and as the door closed upon her the Tomboy heard the baby screaming.

Ah, the incomprehensible weakness and the shame! She had never seen anything quite so bad as this; but she had heard women beg and plead—and lie; she had heard the drunken curse, she had watched her own mother's tears while her little heart was throbbing fiercely. As the Tomboy shoveled on in one of those wild revolts that rent her childhood, the blocks of snow weighed heavy and heavier, but she did not care; she did not care if her arms broke with aching; she would clear that sidewalk to the end, which she did scrupulously; then rang the door bell, and the woman answered.

"Don't be afraid!" the child insisted, as she handed back the shovel and asked for a broom; but the woman hastily shut the door in her face. She had said too much already, and she was afraid her man might hear.

So the Tomboy trudged wearily home, late to supper, thinking she was glad she wasn't a woman; but then she had made up her mind long ago that she would "never be a woman!" And she thrust her little hands into her pockets with a sudden satisfaction, for she had earned a five-cent piece.—*Amy Wellington*, in "The Comrade."

The American Press-Writers' Association.

"Boston Traveler," March 28, prints a fine letter from T. J. Small on the case of Mrs. Craddock, under the caption "Another of Comstock's Victims." March 29, the following appears in the "Traveler."

VICTORY FOR LIBERTY.

"Attention has been called several times in this column to the manner in which the colonists at Home, Washington, were being persecuted by the United States postal authorities, and I am sure that all the readers of this department of 'The Traveler' will be interested to learn that on March 11 the Comstockites met with a crushing defeat in Judge Hanford's Court, Tacoma, Washington, when this honorable, upright judge, in the case of the government vs. three of the Home colonists, indicted by the grand jury for writing and mailing obscene literature, directed the jury to bring in a verdict of not guilty.

"All lovers of freedom will breathe easier on account of the stinging rebuke that has been administered to Comstock and his satellites, whose infernal work of hounding poor men and women for the past thirty years has earned them the undying hatred of all people who love honesty and square dealing. Nothing can be more destructive to a free press than to enact laws that compel the people to have all their letters and papers handled by one huge monopoly, and then appoint such a character as Comstock to say what kind of matter shall be circulated. It is to be hoped that the decision of Judge Hanford will have a tendency to arouse all who understand that 'eternal vigilance is the price of liberty' to renewed efforts to have the obnoxious Comstock law swept from the statute book of the nation."

J. T. SMALL.

Dr. R. S. Clymer has returned to Souderton, Pa. for a few weeks rest and will stop off *en route* at Philadelphia, to arrange with printer Cullingford for the publication of his latest work on "How to Become Immune Against Small-Pox and Vaccination." This article presents the anti-vaccination issue in a new manner and any one interested should subscribe for some for distribution.

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H. B. Dewey, Farlinville, Kas.:—I often wonder that you remain so firm when there is so much to discourage you. The work of reform is slow, and yet if we compare the present with twenty-five years ago we find quite an advance in public sentiment. In the "Ladies' Home Journal" for April there is a story that could not have appeared in that journal even ten years ago; and the subjects we used to discuss privately in Parkhurst's Ever-Circulators are now discussed openly. And although you are perhaps a century in the van the great army is coming our way.

S. R. S., Kan.:—As you printed and criticised a casual remark in a "private" note some explanation becomes necessary. I meant that Anarchy being the assumption of abstract liberty and quite as impossible of realization as a railroad to the moon, its advocacy was a waste of time and space. If one man inhabited the earth alone he could enjoy abstract liberty. Hence the consistent anarchist is the one who tries to kill 'em all off but himself. To spare even one, his wife for instance, would be to come short of the glory of God. Crude men need crude institutions. No other would fit. As men grow their institutions grow. When all men become "sanctified," absolutely perfect, love others as themselves, couldn't be hired to tell a fib or steal a pin, then they will dispense with jails and external rules of order, a consummation devoutly to be wished, sure's you're a foot high, but too far off to talk about.

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